

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'R THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, AUGUST 7, 1829.

[NEW SERIES, VOL. 3.—No. 32.

PUBLISHED EVERY FRIDAY BY
P. SHELDON.

WILLIAM A. DREW.—Editor.

THE PREACHER.

ORIGINAL SERMON.

By SYLVANUS COBB.

TEXT. "Your breath, as fire, shall devour you."—Isa. xxviii. 11.

This is the address of Jehovah to the wicked. It speaks in a figure the most lively and expressive, of the manner of the punishment of the guilty.

A subject is here introduced to our notice, which is of great importance to the moral health of the community. Yet the perceptions and feelings of a majority of religious teachers, seem to be dead to it. Being wedded to creeds, which ecclesiastical Synods have called the "sound faith," and to a routine of records which the same Synods call "a form of sound words," they appear to be more desirous of bearing the honors of this sound faith and form of sound words, than of ascertaining how things are in living fact. They appear to feel a deeper interest in the support of a favorite name, than in ascertaining the source and consistence of moral evil, that they may employ the proper remedy of human woe.

It has been the popular and prevailing doctrine, that the principal evil of sin committed in this life, is to be suffered in a future state of existence. Provided however, that if the sinner repent any time before this life closes, that future evil shall be avoided. And concerning the condition of the sinner in the present state of being, the teachers of the sentiment we are now speaking of, often represent it as very pleasant and desirable. "If it were not for the consideration of future punishment," say they, "no sufficient motive could be urged to induce men to eschew evil and do good. The situation of the wicked would be as desirable as that of the righteous, and often more so."

Now all Protestants are agreed with respect to the licentious tendency of the Papist doctrines of indulgences and absolution. By these doctrines thousands have been induced to practice vice; with the view that they should find profit and satisfaction in their sinful course, and then by making confession, and paying a small sum for the absolution of the priests, escape the miseries which are supposed to be incurred in the future world.

But I am unable to discover any very essential difference between the moral tendency of this Papist doctrine of indulgences, and the doctrine above mentioned which is so popular among Protestants.—It equally encourages people to expect that they may walk the way of vice without meeting any punishment in this world, and that by a religious act, which they are all capable, if they please, of doing, viz: *repentance*—and this performed any time while the lamp of life holds out to burn, they may escape all punishment in the world to come.

This doctrine, which ascribes to sin such false pleasantness, and separates so widely, and contrives so great facilities for escape, between the sin and the punishment, and which also represents religion as a mere penance designed to effect such escape—is very prejudicial to the moral health of the community. It leads young people to calculate that it will be happiest for them to live in sin, which the doctrine represents as the pleasure of life, and to put off religion, which is considered a mere penance to avert future punishment, until sickness or old age shall indicate the approach of death. I once heard an elderly lady, who had strictly educated her children in this doctrine, reprove her son, then about 18 years of age, for a practice which she denominated sinful. "Mother," replied the youth, "I will do these things now; and, by and by, when I become as old as you are, I will get religion."

The disobedience of children is not proof that the instructions of their parents are bad, but I mention this circumstance, because it is a sample of what I have seen in thousands of cases, and is the natural effect of the doctrine we are considering. This young man was caused, by the instruction which he had received, and the common talk which he had heard on the subject of religion, to look upon the practice of sin as a privilege here, and religion as a penance, which is of no use but to avert the punishment of another world.

The class of public teachers who hold this sentiment, being aware that it tends to make people desire to live in sin until near the close of life, dwell very much, in their public ministrations, on the uncertainty of life. They know that their sentiments and arguments on the subject of religion, represent that a change from sin to the service of God is of no valuable consequence for this life, that it is only consequential as an escape from hell in another life, and that for this change to take place any time, even the last moment, be-

fore the senses are lost in death, is all that is needful. Hence they have nothing whereby to urge upon men a present attention to the subject of religion, but the uncertainty of life. One man has been precipitated from his beast, another from his carriage, another has fallen with a broken bridge, and been instantly killed.—And these preachers, in deathly tones, assure their hearers, that they too are liable to be cut off suddenly by such accidents, or by an apoplectic shock, without having time for repentance. From this consideration they are urged to go immediately at work getting religion. And this very argument to urge them to seek religion, viz: the liability of sudden death, confirms their impression that religion is of no consequence until death is near. And such is the constitution of man, that persons in health and active life, do not view death as always at their doors; but the arrangements, and the very action of life, make death appear distant.

Hence, generally speaking, it is only when circumstances can be seized and adroitly handled, to force upon the minds of people the terrors of death at their doors, and a hell of torment immediately following, that they can be made, while believing the doctrine we speak of, to see the importance of a present regard to religion.

I would not be understood as intimating that the subject of human mortality is not to be thought of. We ought suitably to consider the uncertainty of life, and our liability at any time to be cut off by death. But I am endeavoring to impress on your minds a sense of the injury that must be done the moral health of the community, by doctrines which make the fear of the nearness of death, the main incentive to a present seeking after God;—which teaches that there is no present good in the service of God, which, when understood, is a sufficient inducement to influence men to flee from the former and pursue the latter.

The word of Divine wisdom says, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips they speak no guile; let him eschew evil, and do good; let him seek peace and ensure it."

This exhortation does not say, that he who realizes that he may die before the morrow morn, must eschew evil and do good; but he "that will love life and see good days, let him refrain from evil," &c.

This aims to influence the conduct of man,

by the consideration that sin is a curse to human life, and that to pursue the service of God is the only way to obtain that happiness which alone makes life desirable.

It offers, at least, as great inducement to him who expects yet three score years of life, as to him who views death near, to flee from sin, and walk in the ways of the Lord.

But some of my hearers may wish to inquire, "What class of people holds the sentiment to which the speaker has been objecting?" I answer, all our religious opposers. It is a sentiment which distinguishes us from all our religious opposers, that this life is a state of retribution as well as of trial or probation; that here virtue receives an ample reward of happiness, and that here sin meets a competent punishment of misery; so that there is presented in this life, to all who believe the truth concerning it, an altogether sufficient inducement to shun vice and folly after truth and virtue.

In opposition to this, all our religious opponents contend, that as a general thing, sin is not punished, nor virtue rewarded, in this life. That the vicious are often the most happy. That rewards and punishment are put off to eternity; and that if it were not for the fear of the retributions of eternity, there would be nothing to support religion, or to restrain from sin. That to deny future punishment is to break down all distinction between virtue and vice, and make it as well to be a sinner as a saint.

It is a fact notorious, that this the most popular mode of opposition to us, practised by our opponents. And who does not see that it is precisely the sentiment which I have described above?

True, these people will occasionally say that there is more real happiness in one day's service of God, than in a long life's service of Satan. But these occasional expressions can only be considered unmeaning praise bestowed on their system of religion, when they are anxious to try something more operative than the terrors of a future punishment to induce people to embrace it. But these occasional expressions will fall forceless, being seen to be so manifestly at variance with their general religious sentiments.

His having opportunity in the order of providence to act out his wicked disposition, brings on the community a natural evil, and so subjects him to the discipline of the laws of the community. But the punishment of which we are now particularly speaking, commences with the commencement of the wicked disposition.

A sinful disposition being itself a moral evil, he who takes it into his bosom takes in a proportional quantity of misery, which

fashion, or policy, without knowing or believing what they say. If they really believed that the saint enjoys more than 18,250 times as much as the sinner in this life, could they soberly contend, that setting aside the subject of future rewards and punishments, the saint is no better conditioned here than the sinner? that virtue is not rewarded nor sin punished in this life? No. Since the idea that there is no ample inducement to the service of God, nor dissuasive from sin, in this life; since this idea, I say, is so interwoven in their religious creed of future punishment, that it is either expressed or implied in nearly all their religious arguments, occasional unargued expressions of a contrary sentiment, such as, that there is more happiness in a day's enjoyment of religion than in a long life of sin, can leave no practical impression upon the mind. Such expressions proceeding from such persons, must be considered accidental, or from fashion, or policy, but not from sentiment.

I am aware, however, that common sense may sometimes lead people to express themselves in favor of the scriptural sentiment of rewards and punishments in the earth, when their doctrines are against it. But cases are brought forward by our religious opposers, of wicked persons sometimes prospering in their temporal concerns in the world, while their virtuous neighbors are suffering adversity. "In view of these things," say they, "how can we believe that virtue is rewarded and sin punished, in this state of being?" I answer, we are to believe it upon the authority of scripture, witnessed to by observation, experience, and reason. "Your breath, as fire, shall devour you," saith the text. This is a most striking and meaningful declaration of the manner of the punishment of the wicked. It expresses that guilt and fear and torment of mind, which inwardly consumes away the peace and enjoyment of life. It shows that the torment of the wicked is in themselves, so that there is no way for them to rid themselves of it, but by turning from sin unto happiness. As it respects happiness or misery, the mind makes the man. Men may endure great external hardships, and yet be truly happy. And again the external circumstances of others may appear pleasant, and they be extremely miserable.

I have seen the rich man in health of body, dwelling in splendid mansions, feasting on richest dainties, and attended by servants running at his call, and yet because he had in his mind the principles of injustice and oppression, and he laid not up the treasures of moral and religious truth, his mind was a pit of woe, and life a grievous burden. I do not mean to advocate the opinion that the vicious are most prosperous in temporal concerns. I believe it to be generally the reverse of this. But I would maintain that no external circumstances can render the wicked man happy. When I hear professed teachers of religion and morality, pointing to the supposed wicked man's money, as proof that sinners go unpunished here, I feel the conflicting emotions of indignation and pity.

Such is the constitution of the human mind, that it must be in pain unless it have satisfying moral food. And sin will no more serve as that satisfying nutriment of mind, than pain giving poison will serve as satisfying food for the body. While the true heavenly religion, which the scriptures require us to receive and practice, is represented by every thing which is desirable and valuable in life, such as food, raiment, houses, living springs of water, pleasant habitations, delicious fruits, medicine, health, and even life; sin is represented by poverty, nakedness, lameness, blindness, deafness, starvation, painful thirst, poison, sickness, and even death.

All these representations, and more, with which the scriptures generally describe the nature of sin and the condition of the sinner, prove that sin is itself an evil, which carries its own punishment with it. Poverty, maimedness, blindness, sickness; all these things are natural evils, and being chosen to represent the nature and effects of sin, prove it to be in itself a moral evil. Men cannot possess the sinful principle, without possessing the evil.

"But suppose," says an objector, "a person dies in the act of sin, say of murder. How is he punished for his last act of sin, unless it be in a future state?" I answer, he is punished, in a moral point of view, as all other sinners are punished, while he is a sinner, and just in proportion to the degree of his moral guilt. It is not the overt act which a man commits that constitutes his guilt in a moral sense. His having opportunity in the order of providence to act out his wicked disposition, brings on the community a natural evil, and so subjects him to the discipline of the laws of the community. But the punishment of which we are now particularly speaking, commences with the commencement of the wicked disposition.

A sinful disposition being itself a moral evil, he who takes it into his bosom takes in a proportional quantity of misery, which

continues as long as the sinful disposition remains. Accordingly he who admits into his heart a disposition of murder, is from that moment extremely wretched. It is not in the power of man to pain a more dreadful hell than his. If providence gives him no opportunity to commit the act unto which he is disposed, he is none the less guilty in the judgement of the moral law of God; he suffers the punishment as described in the text.—"Your breath, as fire, shall devour you."

If your breath were literally a flame of fire, the necessary action of your own lungs would draw in bodily torment. Such a case being chosen as a figure to represent the moral punishment of the wicked, signifies that by the very constitution of the human mind, it is as necessarily tormented by the very action of a wicked disposition, as the body would be tormented by the action of a breath of fire. So if a person dies in the act of sin, as you have mentioned, all that we can, either scripturally or philosophically say of it is, he has ended his days in misery. He has suffered what the scriptures declare, "Tribulation and anguish upon every soul of man that doeth evil." We can learn nothing further concerning him from the scriptures, until we come to the doctrine of the resurrection of the dead. And on this subject the scripture instruction does not allow that the wicked disposition shall be raised, and clothed with immortality: nor will I think to be wise above what is written.

The historical part of the Bible gives account of many being cut suddenly off while in the practice of sin. But it makes no mention of their being punished afterwards;—and for me or any other man to add so much as to say this, would be to charge the Bible with a fault. Our wise Creator knows perfectly well the moral constitution of his rational creatures; and how far punishment may be useful. And it is most wise, most reverent, and most safe for us, to abide by his word.

I, myself, a few years ago, searched the scriptures with a wish to find some future punishment, supposing it might be profitable to be preached. But since I have become satisfied that it cannot be found there, I have also become satisfied that the very practice of preaching future punishment, has a hurtful moral influence. There is a principle in the human mind, which is in the habit of proportioning things which are supposed to have a relation to each other. When one is educated to believe that a certain consideration is indispensably necessary to make up a sufficient inducement to a certain course of life, he naturally supposes that without that certain consideration, there would not be a sufficient inducement to said course. Consequently to teach people that the fear of future punishment is indispensably necessary to make up a sufficient inducement to practice virtue here, does necessarily carry to the mind the idea that without the fear of future punishment, the inducement would not be sufficient:—that there may be some advantage in this world in the practise of sin.—And this is strengthening temptation. It is indeed the very language of the tempter, the serpent, carnal mind, which draws men into vice. It is not for any thing in another world that men are tempted to sin. But it is for happiness here on earth. And the preaching of future punishment as necessary to restrain from sin, is impliedly yielding the argument to the tempter, that as it relates to this world alone, there may be an advantage in sin. This is yielding all that the tempter promises, and then to counteract the influence of this false and ruinous impression, the view of a punishment in a future world, and a punishment which there are a thousand contrivances for avoiding even after it is incurred, is unsafe to be relied on.

Since it is certain that always when men are tempted to sin, it is by the expectation of happiness in this world to be gained by sin, it is plain, that, to break the power of the temptation, the fallacy of its promises must be exposed. The subject of temptation must be undeceived—And nothing will undeceive him but the scriptural doctrine of rewards and punishments. He must be convinced that the happiness he is eagerly pursuing after, can never be found in the way of vice and folly. He must be rightly informed concerning the source and consistence of true happiness, and concerning the source and consistence of real misery. Then he will have a moving view of the miseries which he is already suffering in consequence of ignorance, unbelief and sin; and which he had been ignorantly ascribing to some other cause. And then will his natural love of happiness and dislike of misery, receive that impulse from this correct view of things, which the divine doctrine of rewards and punishments is designed to give.

My friends, do those who labor to break down the natural and scriptural distinction between virtue and vice here on earth, point you to the case of the murderer, who is cut off in the act of sin, and thus sacrifices his life on the altar of human misery? And do they ask you how he is punished? In this very case they present you with an instance of punishment, and scene of misery sufficiently shocking.

Ye who know the sweets of the knowledge and service of God; who inherit the pure pleasures of virtue; consider your enjoyments. Let your thoughts range the domestic group, and the wider social circle, where your only bonds are the soft bands of love and friendship, and where the mind expands like the rose, and receives the dew of heavenly peace and pure felicity. From this paradise of blessedness, look down upon the condition of him, who has given way to vile temptations and evil passions, until the spirit of murder rankles in his bosom, and an horrible tempest rages in his mind, until it drives him into his own destruction! Do you see any thing very pleasant in the condition of such a wretch? Is his case so enviable, as many religious teachers would have you suppose, as it respects the present world? O that those, who profess to be moral and religious teachers, would be wise! That instead of laboring to support the traditions of the dark ages, they would seek to store their understandings with principles of moral health, that they might impart such principles unto others.

"Can a man take fire in his bosom and his clothes not be burned?" saith wisdom. "Can one go upon hot coals, and his feet not be burned?" I would ask, also, with reference to the words of the text, Can one draw in with his breath a flame of fire, and not receive pain? No more can one take into his bosom and cherish there a disposition of wickedness, and not take into his bosom and cherish there his own torment. The stars were never more visible over the whole firmament of the heavens, than is this doctrine over almost every page of the sacred scriptures. "The wicked," saith God, "are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

In addition to the moral evil of sin, which is that tribulation and anguish which all the wicked individually suffer in proportion to the degree of their guilt; there are also natural evils into which certain courses of sin will precipitate mankind, especially in their capacity as communities or nations. It was mainly to the infliction of such natural, by which I mean bodily evil, that Peter had reference when speaking of the then approaching destruction of the Jewish nation. In assuring his faithful christian brethren of protection under those dreadful calamities, he spoke of the preservation of Noah and his family from the destruction of the old world, and the preservation of Lot from perishing with the destruction of Sodom and Gomorrah, and then added, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished." That is, he knows how to reserve the unjust unto the time when judgement shall come, or when the national corruption shall form a crisis, and break forth in external as well as internal evils. Not that men, because they have been suffering all along the moral evil of sin, receive more than their deserts by this different description of punishment. By a certain continuance of a certain description of wickedness, they incur or deserve, according to the established law of God, such external and bodily punishment also.

My hearers, let us all bear in mind, and ye who are heads of families, teach it unto your children, that sin is itself a dreadful evil, a moral poison, sickness, death. They are all desirous of living a happy life, and do not, I entreat you in the name of all that is good and benevolent, do not encourage them to hope that they may find happiness in vice. You would hereby make yourselves co-workers with the tempter, to draw them into the path of sin and misery. Let them be furnished with the moral and religious truths which are taught in the scripture, and then as far as they practically believe them, they will trample under foot temptations to sin, as they would bruise the serpent coiling to bite them. They will love and practice virtue, as they love health and happiness. Their light shall spring forth as the morning, and their moral health shall spring forth speedily.

[From the Stockport Advertiser.]

PRIMITIVE METHODIST PREACHER.

A ranting preacher at Bolton-le-Moors lately addressed his auditors in this highly figurative strain:—"Ah! I dare say you'd all pay to see a boxing-match between Randall and Martin, yet you don't like to pay to see a boxing-match between me and Beelzebub. Oh! my friends, many a hard knock, and many a cross-buttock have I given the black bruiser for your sake! Pull, do pull off these gay garments of Mammon; strike the Devil a strait blow, and darken his spiritual day-lights. At him manfully, send him at once into Chancery, I'll be your bottler-holder; I ask nothing but 'the money,' which I hope you will not forget before you go!"

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, AUGUST 7.

BIBLE SOCIETY.

It is absolutely disgusting to notice how some men, who fancy themselves important in consequence of certain factitious circumstances, denounce with all apparent gravity, other men who are as intelligent and respectable as themselves, if not more so, as unprincipled or corrupt, merely because they will not bow down their necks to the yoke the former wish to place upon them, and refuse to become hewers of wood and drawers of water in their service. In politics such things are common, but there they pass for no more than they are worth. In religion, however, it seems to be different. If some self-righteous and proud bigot is pleased, "at one fell swoop," to denounce those who interfere with his ambitious plans, as corrupt and unprincipled, he does so as he really thought he had some sacred authority to do it! and there are enough, who think what he says is "the voice of God," to cry, it must be so because that very sanctimonious man declares it is.

We were led to these remarks by reading, a few days since the Report of the Kennebec Bible Society, read before that body, at its late meeting, and written too, as we presume, by Rev. Benj. Tappan, of Augusta. In that Report, the writer with all imaginable gravity and dignity denounces all as "corrupt" who have dared to question the disinterestedness of the orthodox in raising money to enable them to give Bibles away. It has arrived at a fine state of things, truly, if speculators are to be allowed to brand as "corrupt" men who have reason to doubt their disinterestedness and undertake to tell the naked TRUTH about them! Is truth corruption? After this denunciation, the writer says:

"We know that our object is neither to make money nor to obtain power."

We know, so far as evidence from correct sources can enable any one to know, that it is the object of the orthodox to obtain power by making money. And here the writer of the Report and we are at issue. Let the appeal be to facts. During the last year of the American Bible Society's operations, contributions and donations were made to that institution amounting to \$75,879 93, which, added to what was in the Treasury before, was increased to \$83,232 93. For this money the Society supplied the public with 134,607 Bibles and Testaments. That this manner of doing business enabled the Society to "make money," we take to be a fact, because the publisher of this paper, who is acquainted with the cost of printing, made a direct proposal, and published it last January, to furnish the Society with as many bibles and testaments, each year, for ten or twenty years, for the sum of \$15,000, per year. This is \$38,235 93, less than the sum which the Bible Society pretended to say their bibles cost them. It would seem, then, that the Society in one year only, "made money" amounting to \$38,235 93. Most of this went to pay preacher's salaries for traveling around the country to promote the cause of orthodoxy, to purchase lands, build houses, &c. in the city of New-York. But the writer of the Report "knows" that our object is neither to make money nor to obtain power." He must know then what seems to be contrary to fact; for other people can read and cast figures as well as himself. Unless the official reports of the Bible Society itself state untrue, we "know" that this Society has already "made money" enough by printing bibles and selling them at cost (!) to enable them to procure real estate and other property in New-York city amounting to something like one hundred thousand dollars, and then to have \$12,000 00 more in cash, or paper as good as cash, in its Treasury. But for telling these truths, we suppose we shall now be called by the sage writer of the Report, corrupt and unprincipled. Let him call us what he pleases. Hard names and abuse will not drive us from discharging the duty we owe both him and the public.

"ALL" AND "MANY."

"For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."—Rom. v. 10.

If any one wishes to know how "many" shall be made righteous by the obedience of Jesus Christ, let him ascertain, as he easily may from the preceding verse, how "many" were made sinners by the disobedience of Adam. He will find, as is indeed manifest from the text itself, that as many are to be made righteous in the one case as were made sinners in the other,—and this is every where acknowledged to be all men.

Parkhurst, in his Greek Lexicon, says, that the original words *hos pollai*, here rendered *many*, signify "the whole multitude or bulk of mankind." That this is the true meaning of the word, no scholar will attempt to deny. It is plain then, that "as by one man's disobedience the whole bulk of mankind were made sinners; so by the obedience of one shall the whole bulk of mankind be made righteous."

In John Calvin's commentary on Isaiah, remarking on the text, "He shall see the travail of his soul and be satisfied; by his knowledge shall my righteous servant justify many," that author has the following remark.

"In the meanwhile I approve, the common translation, that he alone hath borne the sins of many: in respect the condemnation of the whole world was laid upon him. And the word *many* is sometimes taken for *all*: as it appears by many testimonies, especially in Rom. v. 19. For by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous."

It is plain then that all are to be made righteous by the obedience of Jesus Christ—which is all Universalism contends for.

WALDOBORO' MEETING.

We have received accounts, from friends in Waldoboro', of the doings of the great orthodox meeting which was held in that town on the 23d of June last. They furnish some facts which ought to be presented to the public; but as the insertion of them would take up considerable room, we must defer the subject till next week. We will only remark now, in general terms, that the object of the meeting was manifestly a political one—having in view the great object of the orthodox, an Union of Church and State. One of our informants, a gentleman of high character and known integrity, says: "I have been many years an actor in

political conferences and caucuses, so called, but must confess that I was never present at any meeting of citizens in this country to deliberate on the subject of men or measures, in which were more acrimonious and vindictive resolutions adopted, or more duplicity practised than was used here."

Y. C. & O. ASSOCIATION.

The third meeting of the York, Cumberland and Oxford Association of Universalists will take place in Fryeburg on Wednesday and Thursday, the 9th and 10th of September next. We give an early notice of this meeting in order to remind the Societies belonging to that Association of the necessity of making a seasonable selection of delegates to attend the Council, and preparing a statement of their numbers, wants, prospects, &c., to be laid before the Association. For some reason or other, Societies have not hitherto been so punctual in attending to these things as it is greatly desirable they should be. We hope, however, that at Fryeburg, we shall see delegates or hear letters from every Society without exception. If we are engaged in a good cause, we ought to attend with zeal and promptitude to its interests;—especially when we see how well organized and active our religious opponents are to check the growth of truth amongst us, and to nourish in their hot beds the plants of error and superstition. Brethren! let us go up to the help of the Lord against the mighty. Let us unite our counsels and our efforts, and much may be done to aid the cause of truth and righteousness.

GENERAL CONVENTION.

The General Convention of Universalists will meet in Winchester, N. H. on the 16th and 17th of next month. Such is the distance from us to the place of meeting—it being two or three hundred miles—that we, in common with many others in Maine, must continue to be, as we have heretofore been, denied the pleasure of attending on that interesting occasion.—Why might not the Convention sometimes be so adjourned as to accommodate different sections of the country, instead of holding its sessions so as always to accommodate the centre at the expense of the extremes? Were the Convention to be held somewhere in the eastern part of New-Hampshire, the brethren in Massachusetts, Vermont, New-Hampshire and Maine, we believe, would be about equally accommodated.

BRITISH UNIVERSALIST.

A new paper of the above title has lately been established in Glasgow, (Scotland.) It is edited by Rev. James Edmunds, Pastor of the Universalist Church in that city.

We are happy to receive Br. PICKERING's explanation of his views in withdrawing from the General Convention and the Associations under its jurisdiction. It will be found in a communication in another column. It gives us pleasure to learn that he still considers himself in fellowship with the order, though not with the Convention and Associations, as such; they claiming powers to which he objects.

The connexion between Rev. RUSSELL STREETER and the Universalist Society in Watertown, has, at his request, been dissolved.

Many of our readers probably noticed in our last that Mr. Myers, a Universalist preacher from New-York, was expected to preach on Thursday evening in the Methodist meeting-house in this village. This expectation was frustrated through the agency of a narrow minded bigot. A full and particular statement of the contemptible transaction, and a merited chastisement of the individual alluded to, whenever he may be, is probably expected by many of our readers—but we must decline meddling with such insignificant creatures. We will barely remark, that no blame attaches to the highly respected preacher of the Methodist connexion, stationed here, nor to the trustees of the house who cheerfully accorded the use of it to the Universalists.

GUILT AND MISERY INSEPARABLE.

The following is an extract from an unpublished Sermon of Rev. JOHN F. MYERS, which, at our request, he handed us for publication. The speech of Cain, in view of the guilt and misery his transgression brought upon him, struck us as peculiarly powerful and eloquent. The author's text was St. John, iii. 20.—"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be revealed."

No sooner had transgression begun in the earth, than it made rapid inroads upon human happiness. Their first son, Cain, who was a tiller of the ground, together with his brother Abel, who was a keeper of sheep, brought of the fruit of the ground, an offering unto the Lord—We are told, that God, from some inexplicable motive, had respect to Abel and his offering; but unto Cain and his offering God had no respect. The consequence was, Cain became very much displeased His countenance fell. He talked with his brother Abel; and when they were in the field, he rose up and slew him "And the Lord said unto Cain, where is thy brother Abel?" Like a murderer that fears detection, he exclaimed, "am I my brothers keeper?" But he felt, in his bosom, the gnawing pangs of a guilty heart. What terrors filled the mind of this murderer, after he had dipped his hands in his brother's blood! Shut out from the gates of heaven; a stranger and a vagabond in the earth; driven from the light of day, he groaned out the pangs of sorrow and remorse. He could find no rest, no peace, no tranquility. The sun grew pale. A mournful, visionary light overspread the cheerful face of nature. Earth became a dreary desert; and heaven frowned above. Then various shapes of cursed illusion arose; whatever the wretched fears of guilt could form out of nothing; spectres, which, like monsters, seemed unknown in hell. His prostrate soul beneath a load of huge imagination heavyed; and all the horrors, that the murderer feels, with anxious flutterings, filled his guilty breast. "It shall come to pass," said he, "that whosoever findeth me shall slay me." Why did I not refrain from

this foul murder? Why does the orb of heaven shine upon the bosom of a wretch like me! I hate his beams. They point out the accursed deed with which my hands are stained! O, God! that I, in one rash hour should have performed a deed to haunt me to my grave! Wretch! fiend! murderer! ah! what restless anxieties haunt my troubled breast! Where shall I fly, to escape the piercing eye of heaven? Hell is my abode; myself am hell, "and in the lowest deep, a lower deep still threatening to devour me opens wide." O bosom black as death! O! wretched hand that's dyed in the purple tide of a brother's blood! Help, ye powers that preside over the encircling orbs. Ease the tumults of my troubled breast! But hark! what voice is that I hear? It is the voice of God. "Where is thy brother Abel?" My brother Abel! I know not. Am I my brother's keeper? "The voice of thy brother's blood," said the Deity, "crieth from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield thee strength; a fugitive and a vagabond shalt thou be in the earth." Overcome by this sentence, shut out from the blessings of existence while living upon the earth, he exclaimed, "my punishment is greater than I can bear!" O, unexpected stroke. O! that I had never been created! Then had I not known the pangs of a murderer. Is there no pardon in the blissful abodes on high? Is there no mercy in the peaceful skies? Forgive me, O God! the accursed deed. "And the Lord said unto Cain, whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, that no one might kill him."

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

REPLY TO "FRANKFORT," BY ANOTHER UNIVERSALIST PREAMPER.

MR. EDITOR,—I have witnessed, of late, a controversy in your paper between "A Preacher of Universal Salvation," and "Frankfort," concerning Mr. Balfour's letter to Dr. Beecher. I do not write to solicit a controversy with "Frankfort," but only to correct some errors which he seems to have fallen into, and prevent your readers from being deceived concerning the opinions held by the order of Universalists. "Frankfort" attempts to justify Mr. Balfour's statement concerning the opinions of Universalists, by attempting to explain his (Mr. B.'s) language to mean, that but few Universalists believe in redemption from a local hell of endless misery. Now I certainly did not understand this to be Mr. B.'s meaning. I understood him to say that a future disciplinary punishment designed for the amendment and reformation of the sinner, was "not so extensively believed by Universalists, as infant damnation is among" the orthodox. And I have conversed with two of my brethren in the ministry in this State on this subject, and they both understand him as I did, and expressed their surprise that Mr. Balfour should hazard such a statement before the public. No man of common discernment, I think, ("Frankfort" excepted), could understand Mr. B., to say that but few Universalists believed in redemption from an endless hell. If this was really his meaning, I am unable to discover what propriety there could be in such a statement; for it appears to be in such a statement; for no Universalist ever pretended, to my knowledge, to believe in redemption from an endless hell, except Dr. Huntington.—"Frankfort" had better let Mr. B. explain his own meaning.

"Frankfort" has represented Dr. Channing, Winchester, Petepiere, and others, as believing in the Calvinistic hell of endless misery. It is astonishing to me that "Frankfort" should make such a representation as this. These eminent men no more believed in a hell of endless misery, than they believed in Mahomet's seven hells. They believed that hell will exist in a future state, but that it would consist in a limited disciplinary punishment; and of course they neither believed in "redemption from," nor "out of," such a hell. I am conversant with most of the principal Universalists writings now extant, and I know of no Universalist, either ancient or modern, that ever believed in an endless hell. Dr. Huntington excepted. If there are any such, I will say with a "Preacher of Universal Salvation," they must be "strange Universalists." "Frankfort" had better acquaint himself a little more with the views of Universalists before he attempts to write again on this subject. He seems to write as though he was totally unacquainted with the subject.

As to the views of Universalists, I can add my testimony in favor of the statement made by "A Preacher of Universal Salvation." I am acquainted with the greatest part of the preachers in our order in New-England, "either personally or by correspondence," and I know there is at least "an equal number" that believes in a future disciplinary punishment, and this number appears to be fast increasing.—And one of those ministers with whom I conversed gave it as his opinion that two thirds of the preachers in our order believe in this sentiment.

Mr. Balfour has a right to his own private opinions concerning religion; but we do not wish as a body of christians to be

ranked under his innovated system. I hope the public will still regard the sentiments of Universalists as usual. No change of sentiment has taken place in the order, as such. That some have deserted from the opinions originally held by the Universalists, is true. And this is the case among all denominations—there are always more or less dissenters. There are some who have fallen into Mr. Balfour's system; but I rejoice to find many both among ministers and laymen, who consider his writings, especially his essays, totally inconclusive and absurd.—But it is unnecessary that I should say any thing in particular respecting Mr. B.'s writings; for we think that Mr. Hudson has completely overthrown his whole system.

MR. EDITOR, I shall not probably write again on this subject. I hope, if "Frankfort" sees fit to write again, he will acquaint himself more with his subject, that he may not write like a man walking in the dark not knowing whether he is going. And that he will manifest more of the spirit of Christ; for he has neither treated his opponent like a Christian nor a gentleman.

Another Universalist Preacher, in Mass.

[For the Christian Intelligencer.]

WITHDRAWAL.

BR. DREW:—Having been informed that the resignation of my membership in the GENERAL CONVENTION, and the Associations under its jurisdiction, has been considered by many as withdrawal from the order, and indicative of some change in my views, I doubt not that you will do me the favour to admit the following explanation into the columns of the INTELLIGENCER.

My faith in the glorious plan of infinite wisdom and love, embracing the ultimate perfection and happiness of every son and daughter of the human race, by the unmerited grace of God, through his Son Jesus Christ, has undergone no change for more than twenty-five years. I have constantly devoted my time and feeble talents to its public defence for nearly twenty years; and should my life and health be spared, by the help of God, I expect to devote the remnant of my days to the same welcome and heart-cheering truth. I have not (as it appears some have supposed,) withdrawn from the order of Universalists: But I have simply withdrawn from, or resigned my membership in certain self-constituted Bodies, for the following, among other reasons which might be mentioned.

First—My views of what ought properly to constitute a GENERAL CONVENTION, are widely different from the majority of those who belong to that Convention. I do not view that Body as any thing different from either of the Associations over which it claims to have authority; other than it receives delegates from Associations. It is well known that the Associations are only represented by one or two Delegates from each, while a small Society, consisting of only seven members, may be represented by a number, equal, or even double that from any Association. Some of the Associations embrace, say thirty or forty respectable Societies; but in Convention, one of the smallest Societies in the whole order may have double the number of votes to the largest Association which may be represented. Even individuals, representing no Society, are often voted in, as members of the Council, whose votes may counterbalance those of all the Associations under the jurisdiction of the General Convention.

Second—A General Convention, I think, should consist of an equal representation of ministerial and lay Delegates, chosen by the different Associations; with powers to advise and recommend the adoption of such measures as would best promote the advancement of the cause of truth, and the peace and interest of the several Associations and churches of the order.—With these views, I cannot approve the present regulations established by the Convention.

Third—I deem it totally inconsistent with the peace of our Societies & Churches, the rights of individuals, and the prosperity and happiness of the whole order, as well as the safety and respectability of our common cause, to admit individual complaints to come before that body for adjudication: Nor can it be denied that much evil and no good has already resulted to our denomination from the admission of such complaints. Difficulties that may arise among ministers of the same denomination are of a local character, and ought to be confined to the places of their origin.

In all cases, a mutual council would be more likely to do the parties justice; and that without producing any unnecessary excitement in the public mind, or giving birth to prejudice against either party. The present regulations of the General Convention admit such complaints to be there tried; and that too, by strangers to the parties, who can feel very little responsibility, and who, it is rational to suppose, would not be very seriously affected, should their decisions bring reproach and even contumely upon the order.

Fourth—Efforts have been made by a respectable number of the Convention to introduce and establish a reform in these particulars, and to render the Convention what I think it would be, if its present regulations were changed; namely, an ornament and blessing to the whole connection; but their efforts have been opposed and overruled by a majority of that body, as may be seen by the proceedings of the Council, in September, 1828.

Fifth—I am convinced that ecclesiastical bodies, claiming a similar authority to that of the General Convention, have, in every age of the Church, been dangerous to the purity and interests of religion, as well as and usefulness of individuals, by exerting an undue influence over their judgment and their actions. All the persecutions and oppressions in christendom have had their origin in the assumption of similar authority. Therefore, however pure the intentions of such bodies may be, in their first establishment, they are extremely liable to be betrayed into the grossest abuses of power. These are my reasons for tendering my resignation.

Being well aware that many of my Brethren think differently upon this subject, I am willing that they should act up to the conviction of their own understandings, while I claim the same right for myself.

I sincerely wish the Convention, and all whose interests are connected with it, the blessings of peace and prosperity in their efforts to promote the knowledge of God and the gospel of impartial grace. And as often as convenience may favor the design, I shall be happy to be present at the meetings of the Convention, as well as the several Associations under its jurisdiction.

The Society in which I labor has been uniformly opposed to uniting in any Association which might require a surrender of any of its rights or its entire independence: Nor would they listen to the proposal of forming an Association in this region, unless it were based upon the most free and liberal principles. Such an Association has been formed, which holds itself independent of, yet acknowledges its fellowship for, all similar bodies. With being a member of this Association, I am at present satisfied without belonging to any other, though I have not the least objection that my ministering Brethren should unite themselves to any, and even all others in the whole connexion.

In withdrawing from the Convention, it has never been my design to avoid any ministerial responsibilities: So far from this, is my intention, that should any brother feel himself aggrieved or injured by me, I will cheerfully listen to his complaints, and if I cannot give him satisfaction, I hold myself in readiness to abide the decision of a mutual council.

A desire to correct any wrong impressions which may exist, and to answer the question so often proposed, "why have you resigned your membership," &c. is my only apology for this draft upon your favor, and the patience of your readers.

With sentiments of fraternal affection, I remain Your's, sincerely,

DAVID PICKERING.

Providence, R. I July 28th, 1829.

[For the Christian Intelligencer.]

"REFORMATION."

MR. DREW.—Having frequently read, in various religious publications, accounts of certain reformation which appeared to be numerous, and being entirely ignorant of the means by which they are generally effected, I often concluded that a period was not far distant, and even wondered at the delay of time, when no man should have occasion to teach any more his neighbor, saying, Know the Lord; for I verily thought, admitting the accounts to be true, that every intelligent person must, consequently, be reformed, and our world soon become a paradise—that all jarring and discord must cease, and harmony prevail throughout our land. But I looked for such a result in vain. Neither do I ever expect to witness good effect resulting from such "reformations," when I consider the unprincipled means to which a majority of the zealous reformers resort in order to excite the attention of the people.

a disease among them, and destroy them from off the face of the earth.

Accordingly he commenced preaching, and as it appears by the confession of some, dethroned reason by artful paintings of terror, and wrought upon the affections by articulating the most horrible ideas of which the imagination could conceive.— Evening meetings were held three or four times every week, in which he never failed to keep the coffin, winding-sheet, and an infernal hell continually presented to the imagination. He had continued to preach but a short time when the meetings became very noisy, and almost indecent and immoral: while some were weeping as in immoderate grief, others were groaning and sighing, apparently in all the bitterness of agony. These, he considered to be "under conviction," and in a few days, he declared them to be "hopefully converted;" and not a few in this manner, were (as he termed it,) "converted to the religion of Jesus Christ." His followers were chiefly females, who, after their "conversion," strove mightily with him for the "conversion" of others, which was principally effected at evening meetings, of which I will notice the proceedings of only one.

During the "reformation," a young man who was highly respectable, of sober life and conversation, and ever sustained a good moral character, died, and as we humbly trust, fell asleep in the arms of a blessed Redeemer. But he was so unfortunate as to have never made an open profession of religion, and was therefore, sentenced by these religious maniacs down to the infernal abodes of ***.

Soon after this lamented exit, a brother of the deceased attended one of these meetings, but instead of having the balm of consolation administered to his aching heart, the unhappy victim was forced to behold in imagination his deceased brother wreathing beneath the scalding drops of the wrath of an angry God. His ears were saluted with the most terrific and abusive exclamations the preacher could utter; who, with a plaintive voice and disfigured countenance, exclaimed, "Where has poor E— gone?" "Where is he?" "What has become of him?" &c. After uttering such interrogations, he proceeded to describe the situation and suffering of the deceased in a manner too horrible to relate. Who could forbear in that trying moment, to shed the tear of sympathy with the surviving brother. The youth whose voices were heard in melodious concert, and on whose cheeks hung the sweet smiles of innocence, became lucid and dismal. Horror appeared to be stamped on the minds of the young and unthinking; for every one who came in the way of Mr. B, met with a violent attack, and even those that were travelling the highway, were not unfrequently saluted with, "you are on the road to hell, and I am on the road to heaven," and like exclamations. But the excitement soon subsided, and the "sheep" jumped from the fold in every direction. "Converted" families have separated, who before lived in perfect union and harmony,—although brothers and sisters in both church and family, yet, they have no communication one with another. Those that remained unmoved, he was pleased to denominate Universalists, and imposed upon the credulous and ignorance of childhood and youth, to such an enormous degree that they actually made the following inquiries of their superiors: "What are Universalists?" "Are we all Universalists?" "Is every body a Universalist who does not meet with a change," &c. There was, and now is, a small society in the town who call themselves Universalists, and I must acknowledge, in justice to them, that they are the most noted for practical piety, liberality to the poor, and other kindred virtues, of any therein residing. And even Mr. B. himself, does not deny their christian integrity, but consoles himself by saying, "They have lulled themselves to sleep in the cradle of carnal security."

These he continued to treat with unremitting abuse; and although invitations were extended for a friendly correspondence, yet he never ventured within the walls of the camp, but erected his batteries on all his eminences, and threw his shot and bombs, but without effect; for they appeared to be like a house built upon a rock. There was, likewise, another respectable society of long standing, whose doctrine Mr. B. did not relish quite so well as his own favorite creed, and immediately commenced hostilities against them. While the latter retorted, the former renewed his attack, and was in such fair way to take possession of the field that the case on the side of the above mentioned society appeared dubious.

But the contention abated, and the disputants united their forces with vigor against the Universalists; but they withstood the shock, and yet remain in good standing.

I will not enter into any further detail of the proceedings of this "reformation," nor mention the abusive misrepresentations which was voluntarily heaped upon the Universalists, but leave the reader to form his own opinion.

AN OBSERVER.

A new mode of Fishing. Mr. Arno Bates of Augusta, Me. observing a Salmon swimming near the shore, on Monday last, laid hold of the first fishing apparatus that came in his way which happened to be a common *roasting spit*, and when the opportunity presented itself, plunged the spit through the fish, and took it out of the water. It weighed 19 3-4 pounds.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUGUST 7, 1829.

Nominations. The administration party in Somerset County have nominated Hon. J. Parlin, Jr., as a candidate for Senator, and Samuel Sylvester, Esq. for County Treasurer. In Lincoln County the anti-administration party have nominated for re-election to the Senate, Hon. S. Gardner, E. Hilton, J. Drummond and H. Healey.

The regular County Convention for nominating Senators for this District, called without regard to party, each town sending such delegates as a majority may choose, will be held in Augusta on the 19th inst. A Jackson Convention for nominating Senators, will be held at the same place, the day previous.

Violent Storm. On Thursday of last week, a most violent storm was experienced in Boston and vicinity. In the city the rain fell to the depth of 4 inches in the course of three or four hours. In some parts of the city the cellars were filled with water, and the engines had to be employed in removing it. Much damage was done to goods and to unfinished buildings. In Newton the storm was accompanied by hail, which fell in large quantities occasioning great damage to the vegetable kingdom and breaking much glass in windows. Some of the stones are said to have weighed more than half a pound. One was picked up measuring 4 1-8 inches in length and 1 inch in thickness. After the storm more than 12 pounds of ice were collected on a square of ten feet,—which is at the rate of 4800 pounds to the acre.

The church of Rev. Mr. Whitman, of Waltham, was struck by lightning and burnt up. Several other buildings in that region were destroyed or injured. The destruction to fields, gardens and fruit trees, must have been serious and extensive.

There was no rain here on that day.

Celebration in Durham. A respected friend has forwarded to us an account of the late 4th of July celebration in Durham; and we regret that owing to its length, and to our want of room, we must deny ourselves and him the satisfaction of publishing it. We can only say in short that the assembly took place at the house of Rev. A. H. Cobb, where, in the presence of three military companies under command of Capts. Estes and Farr and a large concourse of citizens, the interesting ceremony took place, of presenting, by the ladies, an elegant standard to the Cumberland Guards. The address of Miss MARY ANN STOUT, and the reply of Ensign SPAULDING, on the occasion were chaste and patriotic. After this ceremony the companies and citizens marched to the meeting house where an Oration was delivered by Rev. James Weston, of Freeport. Mr. Cobb officiated as Chaplain. These exercises being concluded, the company retired to the house of Mr. G. Newbegin, where the usual festivals were enjoyed. Some of the toasts were excellent.

It is stated in the Report of the Kennebec Bible Society, that "In Belgrade 40 families have been found destitute of the Scriptures, and a part of the town is yet to be visited." Similar representations of the want of Bibles in other towns in the county are made.— We know that the people of Belgrade are a sober, intelligent and virtuous people, and are unwilling to believe that they are as heathenish and irreligious as that report would have the public believe they are. We have heard something of the conduct of an Agent sent into that town, and of the rule he took in setting down a family as destitute of the Bible. We have no belief that there are 40 families in that town without the Scriptures.

In many cases we have reason to believe, that individuals and towns have been made to bear a reproach from such representations which they have not deserved.

The editor of the U. S. Gazette says, he sometimes attends divine worship in Philadelphia, "where the pure light of heaven streams upon the assembly from near the pulpit;" and he thinks it is calculated to transport the soul forward to other ages. We trust the age is not far distant when the pure light of heaven will stream upon the assembly from still nearer the pulpit—even from the pulpit itself, though such does not seem to be the case very extensively at the present day.

Hemp. We perceive, in riding through the country in various directions, several fields of growing hemp—promising a profitable harvest. We have heretofore recommended the cultivation of this article with strong confidence in its proving profitable. In due time we believe our farmers will think as we do on the subject.

A new paper has been established in Portland, called the *Experiment*. The first number was received at our office, but in the absence of the editor got mislaid and he has not been able to give it a perusal. Others, however, speak favorably of it, and we have

no doubt it will prove an interesting and useful publication. We trust the Experiment—like all other experiments directed to a good object—will succeed.

A great interest is making with the Virginia Convention, which is assembled for the purpose of revising the Constitution of that state, to have some provision inserted which will put an end to slavery in that state. It is thought that something to this effect will be done.

Some paper recommends an "Anti-Grogantic Society." We suppose every honest man in the country will join the "Anti-neck-to-pay-the-PRINTER'S Society."

New Invention. Capt. Wm. Pennell, of Brunswick, has invented a machine, called the Power Windlass, for raising anchors, hoisting sails, discharging cargoes, &c. The machine is said to be simple and not expensive.

Five counties in this State are without Sheriffs.

Conundrums. Why is a thief stealing in the garret like an honest man? Dye give it up? Because he is above, doing a mean action.

Why is a newly launched ship like a tattooing female? Dye give it up? Because she is in her element.

Why is Rev. B. Tappan's Meeting-house like an old shoe? Dye give it up? Because it needs Tapping.

Our in-Genius neighbor talks of getting into the bowels of the Boston Investigator.

Dr. Watkins has again, through the indulgence of a Jury, received a temporary respite from conviction of the offences wherewith he is charged. The Jury having remained together for a day or two, and being unable to agree, were discharged; and a new trial was ordered. We begin to view the progress of this trial, with as much indifference as we did that of Mrs. Royall. The result of it cannot redeem the character of the accused, and the time, mode, or degree of his punishment is of no importance to the public.—*Bost. Pal.*

Suicide.—John W. Mellin, Esq. formerly a practicing attorney in this State, attempted to commit suicide at New York last week by cutting his throat; but he was arrested in his design and the flow of blood was stopped. Subsequently he drank off a vial of aqua fortis, and expired in a few hours afterwards. He was the late Cashier of the Dover N. H. Bank. He was graduated at Harvard University, and always sustained a high character for integrity.

It is stated in the Buffalo Journal that Mr. Strong, a Methodist minister, was invited to preach in the church in Erie, on the 5th inst. When he commenced the services, three of the trustees interrupted him, and forbade his preaching, because he was a free mason. After a fruitless attempt to proceed, the meeting was adjourned to a barn. The three trustees were subsequently called to answer for the offence, to the civil authorities, and were fined eighteen dollars, with cost, for disturbing public worship.

Death of Charles Gillett.—The death of Mr. Charles Gillett, late lessee and manager of the Bowery Theatre, was singular and extraordinary. We understand that he died literally of madness, produced almost instantaneously, on hearing that Mr. Hackett had taken the Theatre with which he had been so closely connected from its foundation. The frenzy came suddenly and terribly upon him, and continued without abatement until this morning, when he dropped down dead. He neither ate, nor slept, nor was he undressed, for six or seven days—but paced his room, watched and guarded by five or six men, to prevent violence upon himself. Mr. G. was an active man, of great musical science and taste, and a composer of no mean reputation.—*New-York Com'l. July 30.*

At the last Census Ohio was the third State in the Union in white population, and the fourth in representation. At the next census she will maintain her place, and probably press closely on the heels of her neighbor, Pennsylvania.—Such a growth in forty years seems hardly credible, but such are the facts.

A lady in Philadelphia, sitting at her window, saw a beautiful boy, about five years old, step from the upper window of a house opposite, and look round cautiously, as if afraid of pursuit. He then stepped boldly and steadily down to the eaves. The lady was afraid to call, lest she should startle him; but she watched him in breathless terror. Having found the direction of the breeze, he drew a little windmill from his bosom, and bearing it before him at arms-length, with one foot on the rain-trough, and the other on the roof, he ran delighted till nearly out of breath, and then shot into the window.

A man advertises in the Zanesville Republican, "Temperance Scythes, warranted to cut without whiskey!"

Why do the people of Washington, when Mrs. Royall is there, have more than five senses? Because she is a new sense (nuisance.)

New Definition. One of the best and most pointed bon mots that we have heard of, was made on a reverend gentleman, (Rev. Ezra Butler, late Governor of Vermont,) at Montpelier. His honor was afflicted with an ailment which he thought was the rheumatism, but which his friend insisted was the gout. After some debate upon this point, his honor inquired what was the difference between the two? A gentleman present replied, that rheumatism was original sin, but that the gout was actual transgression.

The Boston Gazette says—The Editor of the Salem Courier has invented an instrument, to which he has given the name of "Corsetrometer." By this instrument one can ascertain how tight the waist of a lady may be drawn without occasioning ruinous and irremediable injury! The Editor of the Courier is of opinion that "it is the duty of every man, if he sees the ladies squeezing themselves to death to tell them of it." We would go one step further, and draw them out of the vice.

VOLUNTEER TOAST.
Given at the Emancipation Festival in Philadelphia.

By J. SCHOLFIELD. The Catholic and the Protestant—in the old world and in the new, may they henceforth remember that they are

Children of one common father,
Members of one common family,
Partakers of one common nature,
Disciples of one common master,
Co-heirs of one common inheritance,
Fellow-travellers to one common home,

—May they never fall out by the way.

DIED.

In this town, widow Susanna Heath, aged 75, formerly of Plaistow, N. H.
In Wiscasset, Mrs. Susan Churchill, aged 75.
In Lincolnville, Mrs. Mary Mathews, aged 68.
In Bowdoinham, Mr. William Booker, aged 65.
In Thomaston, Jacob, son of Capt. Jonathan Crockett, aged 12 years.—Miss Laura Rider, aged 18.

In Augusta, on Sunday morning last, Mr. Isaac Plummer, aged 23 years. His death was occasioned by a fall from the United States Arsenal, now erecting in that place.—He was for several years a resident in this town, during which time he was much respected for industrious and sober habits. He has left a wife, (to whom he had been married but a few months) and numerous friends and acquaintance to mourn his early exit.—*Kennebunk Gaz.*

OBITUARY.

In the death of Mrs. MARIA PEAKS, wife of Mr. Benjamin H. Peaks, of Fairfield, [whose death was mentioned in our last,] a husband is bereft of a kind and affectionate companion, a young family of a faithful and affectionate mother, and the neighborhood in which she lived, of a well tried friend and good neighbor.

In regard to Mrs. P.'s religion, she was not a stranger to God, for in the days of her youth she remembered her Creator and espoused the cause of the Redeemer. At the age of 14 she joined a Calvinistic Baptist church, and manifested the Christian spirit in her life and conversation.

In mature life, after reflecting more deliberately on the inconsistency of the limited principles she had embraced, and contrasting them with the immutable character of God and his sacred revelation to man, she was led to embrace more liberal views of the Christian religion, which removed from her mind a great source of painful anxiety for the future welfare of her fellow beings; and often has she been heard to say—the more confirmed she felt in the doctrine of universal love, the more happy and resigned she was.

Though confined by a lingering sickness more than a year, yet she bore it with Christian patience. Her affection for her little ones were strong in death; still she viewed them not only under the protection of a kind earthly father, but more particularly in the hands of an Almighty and eternal Father whose protection would never fail them. Her last expiring whisper to her husband was—"Mourn not for me, for we part only to meet again with all our friends in the mansions of eternal rest."—[Communicated.]

MARINE JOURNAL.

PORT OF GARDINER.	ARRIVED	July 20.
schr. Almira, Perry, Sandwich.		
sloop Liberty, Perry, do.		
schr. Aetna, Phinney, Sandwich.		August 2.
schr. Don-Quixote, Caldwell, Ipswich.		
sloop Delight, Phinney, Sandwich.		
sloop Fair Play, Osgood, Newburyport.		
schr. Friendship, Nickerson, Dennis.		
		August 3.
schr. Love, Handly, Sandwich.		
schr. D' Wolfe, Baker, Dennis.		
brig. Milton, Jackson, New-York.		August 4.
brig. Washington, Dingley, do.		
schr. Robt. Fowler, Newburyport.		
schr. Only-Daughter, Philbrook, Salem.		
schr. Mind, Weymouth, Salem.		
sloop Packet, Tappan, Manchester,		

SAILED.

schr. Susan, Bowman, Falmouth.			July 21.
schr. Washington, Rollins, Boston.			
schr. Betsy & Polly, Baker, Dennis.			
schr. Nancy, Chase, Boston.			
schr. Two-Friends, Nickerson, Dennis.			
schr. Good-Bliss, Boston.			
schr. Rapid, Calef, Portland.			
			August 2.
schr. Catharine, Marson, Boston.			
schr. Oaklands, Tarbox, Boston.			
schr. Louisa, M'Kenzie, Essex.			
schr. Pioneer, Blanchard, New Bedford.			
sloop Good-Return, Phinney, Sandwich.			
sloop Louisa, Phinney, Dighton.			
			August 4.
schr. Deborah, Burgess, Sandwich.			
			August 5.
schr. Almira, Perry, Sandwich.			
schr. Aetna, Phinney, do.			
schr. Lucy, Baker, Dennis.			
sloop Experiment, Wetherby, Sandwich.			

NOTICE.

KENNEBEC ss—
WHEREAS Reuben Bean, Guardian of Levi Eldridge, Mehitable Eldridge, Rhoda Eldridge, Eunice Eldridge, Betsey Eldridge, and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance. All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Farmington, in and for said county, on Tuesday the seventeenth day of September next, and shew cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-eighth day of July, A. D. 1829.
H. W. FULLER, Judge.

INSURANCE AGAINST FIRE.
THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c. against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1828.

PRINTING.
Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

POETRY.

The following beautiful lines form no idle picture of the fancy. How many a female, bred up in ease, influence and refinement, and afterwards made happy in the husband of her choice, has been doomed at length to realize the sad reverse here described.

SOLILOQUY OF A DRUNKARD'S WIFE.

Time was, when much he lov'd me; When we walk'd out at close of day t'innate The vernal breeze—ah, well do I remember, How then with careful hand, he drew my mantle Round me; fearful lest the evening dews Should mar my fragile health. Yes then his eye Look'd kindly on me; when my heart was sad, How ten-ierly he wip'd ay tears away, While from his lips the words of gentle soothing, In softest accents fell.

How blest my evenings, too, when wintry blasts Were howling round our peaceful, happy dwelling, O, it was sweet, the daily task perform'd, By the sweep hearth, and cheerful fire, to sit With him I lov'd; to view with glistening eye, And all a parent's fondness, the budding graces Of our little ones.

Then ye had a father, My lovely babes, now more than helpless orphans; Thy mother more than widow's grief has known; Yes, sharper pangs than those who mourn the dead, Seiz'd on my breaking heart, when first I knew, My lover-husband—O, my earthly all,

Was dead to virtue! When I saw the man My soul too fondly lov'd transform'd to brute, O, it was then I tasted gall and worm wood!

Then, the world look'd dreary! fearful clouds Quick gather'd round me! dark forebodings came.

The grave before was terror; now it smil'd; I long'd to lay me down in peaceful rest, There to forget my sorrows. But I liv'd! And O, my God! what years we have follow'd! I feel my heart is broken. He who wov'd To cherish me—before God's altar vow'd— Has done the deed. And shall I then upbraid him—The husband of my youthful days—the man For whom I gave my virgin heart away? Patient'll I bear it all.

Peace my heart!

'Tis almost o'er. A few more stormy blasts,

And then this shatter'd sickly frame will fall,

And sweetly slumber—where the weary rest

The wicked cease from troubling.

THE INTELLIGENCER.

LETTERS TO REV. CALEB FOGG.

The following copies of letters sent to Rev. Mr. Fogg, of Monmouth, with a view to have obtained from that gentleman some suitable acknowledgment of his error, or reparation for wrong done to the writer, have been handed us with a particular request that we would give them a place in the paper. In general, as all our readers know, we presume, we are not fond of publishing articles of a personal character; though there are circumstances which sometimes render it proper that they should meet the public eye. We should have been better pleased—though this is nothing in which we are concerned—if some of the language of the writer were not so severe as it is.

[No. 1.]
Monmouth, June 16th, 1829.

SIR:—On a late visit to Lewiston, where I labor a part of the time, I learned from a friend that you had there reported things prejudicial to my character as a minister of the Gospel. Is it unnecessary, for me here to state them, as you well know what they are, and I hereby pronounce them *false* and *unfounded*.

With what demoniac spirit have you been conversant to fill your heart with such trash: or did your lips publish as a lie that which originated from your own wicked heart? I, sir, suspect the latter, although I do not say it is so. I hope it is not thus for your own peace and for the honor of the Methodist connexion of which you are a member. I have, sir, sufficient proof that you did report scandalous things against me, and I now call on you to substantiate those stories. You have been suffered to slander other denominations of christians honestly differing from you in sentiment long enough, and altho' I am but a child in comparison with you in regard to years, I shall make your conduct in this case known to the world, and unless you clear up these aspersions to the satisfaction of all concerned, I shall seek redress from a source which may not be altogether congenial to your wishes. If you can say any thing in extenuation of your conduct I shall be very glad to hear it. I will meet you at any time, personally to consider the matter, or by letter just as suits your convenience.

NATHAN C. FLETCHER.

Rev. Caleb Fogg.

[No. 2.]

SIR:—Having waited a suitable time for you to answer my epistle, and receiving none from you, I again resume my pen. Have you, sir, the presumption to think I shall let your conduct towards me pass by unnoticed? Do you think your venerable head, whitened by the frost of near seventy winters, will shield you from the disgrace of a foul slanderer? Do you imagine, sir, that refusing to return an answer to my letter, will prevent me from troubling you again on the subject? If so, you are greatly mistaken. I am willing that my character shall be placed before the eye of public scrutiny, and I am determined that yours shall, unless you see fit to make amends for the vile detraction which I am credibly informed dropped from your base lips.

Did you suppose, sir, that the gentleman to whom you told those stories, would forever keep them sacred within his own bosom, or that I should suffer on account

(1) When I penned the above Mr. Fogg was then in Gray where he was stationed the last year as a preacher on that Circuit; but considering the letter might never reach him if I transmitted it, I concluded to let the matter rest until he returned to Monmouth, which I understood would be in about three weeks. He accordingly returned in that time and I sent him the letter; but he being conscious of his guilt was unwilling to answer it, and I presume concluded that in consequence of his taking no notice of the letter, I should not trouble him any further on the subject; but after waiting a suitable time for him to answer it, I came to the determination of addressing him again on the subject.

N. C. F.

of them and remain perfectly ignorant from whence they came? If you did, you have found yourself woefully disappointed; the punishment will fall on your devoted head.

I deem, sir, the tongue of a slanderer the greatest enemy mankind ever had to contend with. The piratical cruiser, or the midnight assassin, is not to be compared with it. I had possessed the hope that a calumniator would never cross my path, nor I his, to turn the milk of human kindness into bitterness and gall; but my hopes are blasted; he has entered it and has scattered his deadly poison with a profuse hand. I acknowledge, sir, this is strong language, but no stronger than such a character deserves. "If the coat fits you, you may wear it." (2)

NATHAN C. FLETCHER.

Rev. Caleb Fogg.

[No. 3.]

SIR:—I am now for the last time to address you on the subject of my two former communications, unless you again assail me. A sense of duty directs me this course. I intend to deal with you in a plain manner. I may possibly express myself in strong language; but think not, sir, my passions are excited against you; I am as calm and serene as in the hours of sleep. I feel for you as a man—the emotions of pity towards you agitate my bosom, when I consider your deviation from the path of rectitude. In my former letters I called upon you to substantiate those stories you had reported against me, or to make your confession as public; but you have not pretended to do either; and why? Because, sir, you knew that you had reported that which you nor any other person could prove; and to make your confession would be too much for your proud and overbearing spirit to endure.

As you do not feel disposed to discharge your duty to your fellow creatures, go and prostrate yourself before the throne of your God and humbly ask forgiveness of him. What could induce you, sir, to endeavor to injure one who never harmed you in the least? Did you think, as many do at the present day, that it is all for God's glory? to slander and vilify all who will not subscribe to your narrow contracted creed?

Or have you been so long addicted to such a course, that you find it difficult to bring

your mind to a serious state?

The Calvinists, sir, were the marks to which your arrows were formerly directed, but now more recently the Universalists. But you hurl them with such an acrimonious spirit and unchristian-like feelings, that they fall harmless at their feet. Your conduct betrays a heart as hard as adamant, and cold as the rocks immovable fixed in the sunless depths of the ocean.

I will not, sir, assume the prerogative of judging; but this I will say, a man that will affirm, that, did he believe in the doctrine of modern Calvinism, he would burn his Bible—that precious book—is not a Christian. I have the impression, sir, that you feel, in some measure, penitent for your conduct; if you do, I am heartily glad; for I assure you that I never, in the course of my short life, found it necessary to deal with any man so plainly and severely as yourself. It would be well, sir, for you to keep in mind that you will be brought into judgement for every idle word and unchristian sneer.

Can you put your hand upon your heart and tell me that you had no evil intention in reporting those stories which originated from you, and that you think they will stand the test of the Day of Judgement? No! I venture to say you will not, you dare not say it! The meek, lowly and humble Jesus never sent you, sir, into his vineyard to slander and vilify those honest differing from you in sentiment—not to sow discord, and strife, and hatred among fellow christians. If you have nothing better to do than to travel throughout your circuit and scatter the poisonous seed of calumny, you would do well to retire from your sacerdotal office and spend the remainder of your days in "sackcloth and ashes;" you may rest assured, that the Lord has not sent you into his vineyard on such an errand. And you may be certain that, though you may say, "Lord, we have prophesied in thy name," he will say to you "I know you not; depart from me ye who work iniquity."

I have now succeeded in laying before you and the public, that which I deemed my duty. May God enable you to obtain the true faith of christianity—to advance in truth, grace and knowledge, and to exercise that charity toward your fellow creatures, "which is kind, and not easily provoked, and which thinketh no evil." The Publican, sir, smote upon his breast, and said, "God, be merciful to me a sinner." "Go thou and do likewise." Then

(2) Mr. Fogg, on receiving this letter, calls on me and utterly denies of ever saying any thing against my character, and assures me that Col. Blaisdel, of Lewiston, to whom he told those stories which accuse him of, would not say that he ever said any thing against me. I was somewhat surprised on his denying the charge, and doubted the veracity of Mr. Fogg.

But in order there should be no mistake, I concluded to visit Col. Blaisdel, a highly respected gentleman of the Free-will Baptist connexion, a distance of fourteen miles, that I might hear it from his own lips; as before I was informed of it by a venerable brother who resides in the neighborhood where the stories were reported.

I accordingly saw Col. Blaisdel, and he cheerfully gave me the desired information, and informed me he was willing to make oath that Mr. Fogg did report these stories to him and a neighbor of his, which he (Mr. Fogg) is accused of. I make no comments, at this time, on such conduct; but will only inquire, Will the Conference suffer him to remain in fellowship with such a stigma on his character?

It will give me pleasure to hear you say—

"Let not this weak, unknowing hand, Presume thy bolts to throw; And deal damnation round the land, On each I judge thy foe."

"If I am right, Oh! teach my heart, Still in the right to stay;

If I am wrong the grace impart, To find the better way."

NATHAN C. FLETCHER.

Rev. Caleb Fogg.

[Selected.]

A TEXT FROM A MOTHER.

"The Rock that is higher than I."

"When I was a very little child," said a Minister of the gospel, "my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and one in the Psalms. It was her habit to question me as to what I recollect of the chapters, mingling her explanations and instructions with my answers, and she would always find one verse in the short psalm, which she desired me to take as a sort of motto for the day, often repeating it, and thinking of it deeply. I was very passionate naturally; (I shudder to remember how passionate I was) and one morning, when I had been giving violent sway to this master-

ing propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet, and read my chapters. I did it very sullenly, and when I had concluded the psalm, she drew me close to her, and taking both my hands in her's (I think I feel at this moment the soft and gentle pressure, and see the melting tenderness of her eye, as it was fixed on me with sad expression,) she said affectionately—"Now, my dear son, this is your text for the day, "Lead me to the rock that is higher than I!" "My dear boy," she proceeded, "do you know that you have not only grieved your mother, but sinned against that blessed God who takes care of you, and loves you?"

"I was subdued in an instant by my mother's calm and persuasive manner. I loved her to idolatry, and stubborn as I was to others she could make a lamb of me at pleasure; and as she continued softly and soothingly to tell me of the compassions of the Deity, the birth of the Infant Jesus, his sufferings and death, I was choked with my tears. I had heard the affecting story again and again, and always with wonder, but now it seemed touched with living interest. I leaned my head upon my mother's lap and sobbed forth my penitence and remorse.

"My dear boy," said she, "you know you have always felt sorry, and promised amendment, when you have thus offended; and it has been only to sin and sin again.

Now I wish you to feel that you cannot reform yourself; and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love, who will assist your feeble efforts! It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with.—

Or have you been so long addicted to such a course, that you find it difficult to bring

your mind to a serious state? The Calvinists, sir, were the marks to which your arrows were formerly directed, but now more recently the Universalists. But you hurl them with such an acrimonious spirit and unchristian-like feelings, that they fall

harmless at their feet. Your conduct betrays a heart as hard as adamant, and cold as the rocks immovable fixed in the sunless depths of the ocean.

I will not, sir, assume the prerogative of judging; but this I will say, a man that will affirm, that, did he believe in the doctrine of modern Calvinism, he would burn his Bible—that precious book—is not a Christian. I have the impression, sir, that you feel, in some measure, penitent for your conduct; if you do, I am heartily glad; for I assure you that I never, in the course of my short life, found it necessary to deal with any man so plainly and severely as yourself. It would be well, sir, for you to keep in mind that you will be brought into judgement for every idle word and unchristian sneer.

"My dear boy," said she, "you know you have always felt sorry, and promised amendment, when you have thus offended; and it has been only to sin and sin again.

Now I wish you to feel that you cannot reform yourself; and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love,

who will assist your feeble efforts! It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with.—

Or have you been so long addicted to such a course, that you find it difficult to bring

your mind to a serious state? The Calvinists, sir, were the marks to which your arrows were formerly directed, but now more recently the Universalists. But you hurl them with such an acrimonious spirit and unchristian-like feelings, that they fall

harmless at their feet. Your conduct betrays a heart as hard as adamant, and cold as the rocks immovable fixed in the sunless depths of the ocean.

I will not, sir, assume the prerogative of judging; but this I will say, a man that will affirm, that, did he believe in the doctrine of modern Calvinism, he would burn his Bible—that precious book—is not a Christian. I have the impression, sir, that you feel, in some measure, penitent for your conduct; if you do, I am heartily glad; for I assure you that I never, in the course of my short life, found it necessary to deal with any man so plainly and severely as yourself. It would be well, sir, for you to keep in mind that you will be brought into judgement for every idle word and unchristian sneer.

"My dear boy," said she, "you know you have always felt sorry, and promised amendment, when you have thus offended; and it has been only to sin and sin again.

Now I wish you to feel that you cannot reform yourself; and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love,

who will assist your feeble efforts! It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with.—

Or have you been so long addicted to such a course, that you find it difficult to bring

your mind to a serious state? The Calvinists, sir, were the marks to which your arrows were formerly directed, but now more recently the Universalists. But you hurl them with such an acrimonious spirit and unchristian-like feelings, that they fall

harmless at their feet. Your conduct betrays a heart as hard as adamant, and cold as the rocks immovable fixed in the sunless depths of the ocean.

I will not, sir, assume the prerogative of judging; but this I will say, a man that will affirm, that, did he believe in the doctrine of modern Calvinism, he would burn his Bible—that precious book—is not a Christian. I have the impression, sir, that you feel, in some measure, penitent for your conduct; if you do, I am heartily glad; for I assure you that I never, in the course of my short life, found it necessary to deal with any man so plainly and severely as yourself. It would be well, sir, for you to keep in mind that you will be brought into judgement for every idle word and unchristian sneer.

"My dear boy," said she, "you know you have always felt sorry, and promised amendment, when you have thus offended; and it has been only to sin and sin again.

Now I wish you to feel that you cannot reform yourself; and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love,

who will assist your feeble efforts! It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with.—

Or have you been so long addicted to such a course, that you find it difficult to bring

your mind to a serious state? The Calvinists, sir, were the marks to which your arrows were formerly directed, but now more recently the Universalists. But you hurl them with such an acrimonious spirit and unchristian-like feelings, that they fall

harmless at their feet. Your conduct betrays a heart as hard as adamant, and cold as the rocks immovable fixed in the sunless depths of the ocean.

I will not, sir, assume the prerogative of judging; but this I will say, a man that will affirm, that, did he believe in the doctrine of modern Calvinism, he would burn his Bible—that precious book—is not a Christian. I have the impression, sir, that you feel, in some measure, penitent for your conduct; if you do, I am heartily glad; for I assure you that I never, in the course of my short life, found it necessary to deal with any man so plainly and severely as yourself. It would be well, sir, for you to keep in mind that you will be brought into judgement for every idle word and unchristian sneer.

"My dear boy," said she, "you know you have always felt sorry, and promised amendment, when you have thus offended; and it has been only to sin and sin again.

Now I wish you to feel that you cannot reform yourself; and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love,

who will assist your feeble efforts! It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with.—

Or have you been so long addicted to such a course, that you find it difficult to bring